THE SAINT ENTERED INTO PEACE:

A

# SERMON

Occaſioned by the DEATH of

## Mr THOMAS ADAMS,

Who departed this Life at *Rodborow*, *Gloceſterſhire*, *Auguſt* 10, 1770,

In the FIFTY SECOND Year of his Age.

Preached at the Tabernacle near *Moorfields*, LONDON,

On SUNDAY, *Auguſt* 26, 1770.

The SECOND EDITION.

By TORIAL JOSS,

Preacher of the GOSPEL.

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M DCC LXX.

[Price SIXPENCE]

BRITISH
MUSEUM

To the Reverend Mr WHITEFIELD's Congregations aſſembling at the *Tabernacle* near *Moorfields*, and at the Chapel in *Tottenham-Court-Road*, *London*.

MY DEAR BRETHREN,

*AT the deſire of the two Siſters and other Relations of our dearly beloved Brother, I was prevailed upon to preach a Sermon on this mournful occaſion. It is a loſs, a loſs to be greatly lamented, that ſo many uſeful and faithful labourers of various denominations are removed out of the harveſt when it is ſo great. We ought to be at all times reſigned to the will of* GOD, *but we are to be humbly and duly affected with ſo great a loſs, and earneſtly to pray that* GOD *may raiſe up others who may be faithful labourers in his vineyard.*

*Many of you have loſt a ſpiritual Guide; and the* LORD's *vineyard hath loſt a faithful Labourer: Mrs* ADAMS *hath loſt an affectionate Huſband: His relations have loſt a Father, a Brother, a faithful Friend. Our dear and much honoured the Rev. Mr* WHITEFIELD *hath loſt a moſt faithful and humble Preacher of the Goſpel. And permit me to ſay, that I have loſt a Brother, beloved and dear to me as my own ſoul.*

# DEDICATION.

*O, what muſt poor* Rodberow *feel? and what muſt* Durſley, Caſtlecoom *and* Chippenham *feel at the loſs of ſo faithful and laborious a Preacher?*—Briſtol, *thou wilt never ſee our brother* ADAMS *more till* JESUS *comes in the clouds. He hath gained the happy ſhore. His long-wiſhed deſire is now accompliſhed. He now beholds with open face that* JESUS, *whom, though unſeen, he fervently preached and ſincerely loved.*

*Brethren, I beg your prayers at the throne of grace. Whatever benefit you may receive by reading this Sermon, give* JESUS *all the glory; and let all the defects in it be imputed to me. That the gracious Redeemer may greatly bleſs the reading of it to all your ſouls, that your faith may be ſtrengthened and your hope confirmed in* JESUS, *and that you may be increaſed with all the graces of the Spirit, is the earneſt prayer and hearty deſire of him who is ſincerely,*

*Your friend and ſervant*

*in the goſpel of* JESUS,

London,
Sept. 29, 1770.

Torial Joſs.

## ISAIAH LVII. 2.

*He ſhall enter into Peace.*

WE have the character of the perſon of whom my text ſpeaks, in the firſt verſe of this chapter, namely, The righteous; and it is ſaid, that *he periſheth, and no man layeth it to heart:* And we are told by the prophet, inſpired by the Holy Ghoſt, that *he ſhall enter into peace.*

The prophet begins this chapter with a lamentation, that the righteous and merciful men were taken away, none conſidering that the righteous are taken away from the evil to come: And at the end of the former chapter the prophet laments the deſtruction or captivity that was coming upon the Jewiſh nation, and ſeems to charge their deſtruction upon their teachers: *The watchmen were blind: They were all ignorant, they were*

*were all dumb dogs, they could not bark, ſleeping, lying down, loving to ſlumber.* Yea, they were *greedy dogs, who could never have enough,* although they neglected the flock: And this is commonly the caſe, for they who earneſtly ſeek after the fleece, are often careleſs about the ſheep, or the precious ſouls of the flock. The prophet declares them to be *ſhepherds who could not underſtand: They all looked to their own way, every one for his gain, from his quarter.* This is what their hearts were ſet upon.

The prophets of the Lord ought to lift up their voices like a trumpet, to ſhew the houſe of *Iſrael* their tranſgreſſions; but thoſe mentioned in the former chapter were not concerned about theſe things. *They looked for their gain:* They were all for themſelves, and minded only their own intereſt, and were guilty of the great ſin of drunkenneſs. *Come ye,* ſay they, *I will fetch wine, and we will fill ourſelves with ſtrong drink, and to-morrow ſhall be as this day, and much more abundant.* This is not only the language of thoſe falſe prophets, but of every Atheiſt in the

the world, of every man who lives without GOD: He ſays within himſelf, that no evil ſhall befal him, notwithſtanding the word of GOD ſays, *The wages of ſin is death*, and the preacher faithfully declares this to him.

*The righteous man periſheth, and no man layeth it to heart.* The time is come when they are taken out of this world, and taken home to their Father's houſe, and none take notice of it, or are troubled at it, as a token of approaching judgment. This is a ſign of great hardneſs of heart and ſtupidity. When God calls the righteous man out of this world, he deſigns that he ſhall not ſee the evil that is coming upon the ungodly. *The wicked is driven away in his wickedneſs, but the righteous hath hope in his death*, Prov. xiv. 32.

The righteous man being effectually called, and being a partaker of the ſalvation of GOD through JESUS CHRIST, is not diſmayed at the approach of death: He meets the king of terrors with a becoming courage

courage and calmneſs of ſpirit, and is able to ſay, *Now let thy ſervant depart in peace, for mine eyes have ſeen thy ſalvation:* For to the righteous man *to live is* CHRIST, that is, his buſineſs is to honour and enjoy CHRIST; *but to die is gain*, when he ſhall be brought to the immediate, conſtant and full enjoyment of him in heaven. *The righteous ſhall reſt in their beds*; they ſhall reſt in their graves till the reſurrection.

Having only hinted at theſe things, I proceed to a more particular explication of the text, and I propoſe, by divine aſſiſtance,

I. To ſhew who the righteous man is, and how he came to be ſuch.

II. To ſhew, that there is a place of reſt and peace prepared for the righteous man: *He ſhall enter into peace.*

III. To ſhew wherein it may be ſaid that the righteous man's departure out of this world, and *entring into peace*, is a loſs

loſs to the church militant, and to the nation wherein he lived.

IV. To confirm the truth of this doctrine, by ſhewing, that the righteous man's ſoul ſhall *enter into peace*, when it takes its flight from the body.

V. To make ſome remarks or inferences from what ſhall be ſaid: And to take notice of this ſolemn and heart-affecting diſpenſation of divine Providence, in removing from us a dear and an eminently uſeful Preacher of the Goſpel of CHRIST.

I. We are to ſhew who may be called the righteous man, and how he becomes ſuch.

The righteous man is the antecedent in the firſt verſe, to which the pronoun *he* refers, and the text is an affirmative propoſition. We are told in ſcripture, that there is not a righteous man upon earth: *There is none righteous, no not one*; that is, ſince

*Adam* fell from that holy and happy ſtate in which the bleſſed Trinity created him; in *Adam* all died, that is ſpiritually, and became liable to temporal and eternal death: *By the diſobedience of one man many were made ſinners: And by the deeds of the law no man can be juſtified,* or made righteous. But GOD was pleaſed to pity man in his fallen ſtate: The bleſſed and glorious JEHOVAH, in his divine preſcience, before the foundation of the earth was laid, or ever the mountains were brought forth, contrived a way of ſalvation: The eternal Trinity ſat in council, and whatever is contained in the ſacred ſcriptures, relative to that ſalvation, is the purpoſe of GOD. The bleſſed Trinity entered into covenant, wherein it was agreed that the ſecond perſon in the Godhead ſhould, in the fulneſs of time, take the human nature upon himſelf, to bring in an everlaſting righteouſneſs: And the Holy Spirit applies the redemption purchaſed by the Son to them who are effectually called and truly believe.

If

If it be inquired, Who is this *righteous man?* I anſwer, He is an object of the Father's love; he is an elect veſſel, one whom GOD, from eternity, deſigned to bring to his kingdom and glory; one whoſe name is inrolled in the Lamb's book of life; one whom GOD purpoſed to call effectually in time, and having called, to pardon and juſtify on the account of the righteouſneſs of CHRIST, and to regeneraae and ſanctify by his Spirit, and afterwards to receive him to his kingdom and glory.

*Secondly*, He is one who has an intereſt in CHRIST's death and interceſſion: He is one of thoſe ſouls for whom JESUS left the boſom of his Father: He is one for whom he was in an agony in the garden of *Gethſemane*. He is one of thoſe precious ſouls who were in captivity to ſin and Satan; but by the blood of the covenant the Father hath ſet him at liberty.

*Thirdly*, The *righteous man is an habitation of* GOD *through the Spirit* in this world: GOD dwells in the heart of that man by the

influences of his Spirit, for GOD communicates himſelf to believers by the gracious and ſaving operations of his Spirit, *Epheſ.* ii. 22.

*Fourthly*, The *righteous man* is a member of the myſtical body of our Lord JESUS CHRIST: And however inſignificant he may appear to the eyes of mortals in this life; however little he may be eſteemed in this world, or not much regarded in the church militant, yet as he is a member of the myſtical body of CHRIST, he is righteous and glorious; he is a jewel, without which the cabinet could not be complete: *But*, bleſſed be GOD, *he is choſen to ſalvation through ſanctification of the Spirit, and belief of the truth*, and he ſhall never be loſt.

II. We come to ſhew that there is a place of reſt and peace prepared for the righteous man. *He ſhall enter into peace.*

The righteous man is an heir of eternal glory and bleſſedneſs in heaven: He is a citizen of the new-Jeruſalem, a fellow-heir of the grace of GOD, and has a title to the

" city

" city which hath foundations, whoſe builder " and maker is GOD :" His hope is built upon the doctrine of the apoſtles and prophets, JESUS CHRIST himſelf being the chief corner-ſtone: In a word, the righteous man is a child of GOD: And may we not with an aſtoniſhed apoſtle cry out, *Behold, what manner of love the Father hath beſtowed upon us, that we ſhould be called the ſons of* GOD! that poor creatures, poor mortals, who in themſelves, and of themſelves, were, by reaſon of ſin, the moſt abject of all creatures, yet this poor ſinner is pardoned, and juſtified, and ſanctified, and is become righteous through the righteouſneſs of CHRIST; this perſon, of whom our text ſpeaks, ſhall *enter into peace.* But, if we inquire farther who is this perſon? Is he an angel or a flaming cherub who is thus honoured and dignified? No, ſaith the inſpired apoſtle, CHRIST *took not on him the nature of angels, but he took on him the ſeed of Abraham. Foraſmuch as the children are partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame, that through death he might deſtroy him that had the power of death, that is,*

*the*

*the devil ; and deliver them, who, through fear of death, were all their life-time ſubject to bondage.*

We ſhall now come to ſpeak of the *manner* of this perſon's becoming righteous, and it is only by the ſurety-righteouſneſs of the great and bleſſed Redeemer ; therefore *Jeremiah* the prophet ſays, *Jer.* xxiii. 6. *In his days Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely : And this is his name whereby he ſhall be called,* THE LORD OUR RIGHTEOUSNESS : The man, of whom we have been ſpeaking, could not be made righteous, nor be conſidered as ſuch, in the eye of the Law and of the juſtice of GOD ; but the grace of GOD had actually reached his heart, and he is made righteous by the righteouſneſs of CHRIST imputed to him, and received by faith alone. The righteous man can ſay with the church, *In the* LORD *have I righteouſneſs and ſtrength,* Iſa. xlv. 24.

I have briefly told you, who the righteous man is, and how or in what manner he is made righteous, namely, By the righteouſneſs

neſs of our LORD JESUS CHRIST the ſecond *Adam*, and mediator of the new Covenant. Not one of *Adam*'s fallen poſterity can ſtand righteous before GOD, but he that ſtandeth righteous in JESUS CHRIST; therefore the inſpired apoſtle prays that he may be found in him in that day: *That I may be found in him*, ſaith he, *not having mine own righteouſneſs, which is of the law, but that which is through the faith of* CHRIST, *the righteouſneſs which is of* GOD *by faith.* O! what a dreadful miſtake then do they make, who ſuppoſe, that either in part or in whole they can recommend themſelves to GOD by any thing they can do? Here we muſt declare, that it is not of him that willeth or of him that runneth, or of him that worketh, for then it would be a debt; but it is of GOD, who ſheweth mercy: *For by grace are ye ſaved through faith, and that not of yourſelves, it is the gift of* GOD; and GOD himſelf will have all the glory. They are alſo very ignorant who ſay that faith is this righteouſneſs; for when we are ſaid to be juſtified by faith, it is underſtood figuratively for the object of faith, namely, the righteouſneſs

neſs of CHRIST, that is, his active and paſſive obedience, his obedience and ſufferings: for faith receives CHRIST and his righteouſneſs, and depends upon the ſame for pardon and ſalvation, it being the hand or inſtrument that receives CHRIST and his righteouſneſs. It is revealed from faith to faith; that is, as the chriſtian increaſes in faith, he hath more glorious views of the righteouſneſs of JESUS CHRIST, of his matchleſs perſon, and of his finiſhed work of redemption, and he is enabled to reſt his ſoul there.

Being juſtified freely through the redemption that is in CHRIST, he is then conſtituted a righteous man in the eye of the Law and of juſtice: *For*, ſaith the apoſtle, *It is* GOD *who juſtifieth; who is he that condemneth? Who ſhall lay any thing to the charge of* GOD's *elect? It is* CHRIST *that died, yea rather, that is riſen again, who hath aſcended into heaven, and alſo maketh interceſſion for us.* May the LORD make us of the happy number of thoſe righteous ones, who are intirely clothed with the immaculate righteouſneſs

neſs of the Son of GOD, that white raiment which our Lord JESUS CHRIST counſelled the church to put on, that the ſhame of her nakedneſs might not appear. There is no article in divinity of greater importance than the doctrine of a ſinner's juſtification by the righteouſneſs of CHRIST, received by faith. It is the foundation of comfort to the believer, and has a tendency to ſettling the mind in the ſound principles of religion.

The righteous man, though favoured and bleſſed with many privileges here, yet this world is not his reſt: this is not his home. In this world he is a pilgrim and a ſtranger, he is not in his Father's houſe; *for we who are in this tabernacle do grone being burdened, waiting for the redemption of our bodies:* But there is a place prepared for them, a place of reſt. How do you know that? This appears from many paſſages in the holy ſcriptures; for *there remaineth a reſt for the people of* GOD, a place of unſpeakable joy into which the righteous ſhall enter. And, bleſſed be GOD, the righteous men under the Old Teſtament were not igno-

rant of this. *David* ſaith in *Pſalm* xvi. 11. *Thou wilt ſhew me the path of life: in thy preſence is fulneſs of joy, and at thy right hand there are pleaſures for evermore.* What would it ſignify to *David* to have known that there was fulneſs of joy and pleaſures at GOD's right hand, if he had not known his own intereſt therein: But he ſaith, *Thou wilt ſhew me the path of life.* JESUS will receive his people to himſelf, for he is gone to prepare a place for them, that where he is, there they may be alſo: *In his Father's houſe are many manſions. I will come again,* ſaith our LORD, *and receive you to myſelf,* John xiv. 2, 3.

That CHRIST will bring his people to himſelf, farther appears from his continual interceſſion for them, as we have it repreſented in the Goſpel of *John*, particularly in chap. xvii. 24. *Father, I will that they alſo whom thou haſt given me, may be with me where I am, that they may behold my glory, which thou haſt given me: for thou lovedſt me before the foundation of the world:* And this is all that a gracious ſoul deſires, for he deſires

ſires no more but that he may ſee JESUS, and enjoy him.

Again, we learn from *Pſalm* xcvii. 11, that there is a place of joy and comfort prepared for the righteous, *Light is ſown for the righteous, and gladneſs for the upright in heart:* It is ſown; and if grace is ſown, as pious Dr WATTS ſays, a crop is to be expected:

Tho' ſeed lie bury'd long in duſt,
It ſhan't deceive their hope!
The precious grain can ne'er be loſt,
For grace inſures the crop.

It is an incorruptible ſeed, and many winter-ſtorms may go over it; many blaſts and many froſts may congeal the heart of a righteous man; but whenever the Sun of righteouſneſs ariſes upon the ſoul under thoſe ſtorms and tempeſts, and begins to pour his rays upon the ground where the righteous ſeed was ſown, *they ſhall revive as the corn, and grow as the vine*, Hoſ. xiv. 7. It is ſown in tears, and it ſhall be reaped in joy. The righteous man is a weeping-man, and

there is great occaſion for his weeping. The remainders of corruption, the afflictions of the juſt in this world, and the abounding of iniquity in his day and generation, give occaſion for his weeping and ſorrow.

If the queſtion be aſked, What is the cauſe of the badneſs of the times? A mere man of this world will be apt to ſay, that ſcarcity of money, badneſs of trade, or ſomething of that kind, is the cauſe of the badneſs of the times: But if we conſult the holy ſcriptures, the touchſtone of truth, the cauſe will appear to be of a very different nature: *This know alſo, that in the laſt days perilous times ſhall come: For men ſhall be lovers of their own ſelves, covetous, boaſters, and lovers of pleaſures more than lovers of* GOD; and *iniquity ſhall abound, and the love of many ſhall wax cold.* Moreover, *the righteous man and the merciful man are taken away, and no man layeth it to heart:* This is the cauſe of the badneſs of the times. The righteous being taken away, wicked men are left upon the earth: And the righteous enter into peace;

peace; they enter into the joy of their LORD, and are made partakers of everlaſting bleſſedneſs with their LORD and Saviour. We now are,

III. To ſhew wherein it may be ſaid that the righteous man's departure out of this world, and *entering into peace*, is a loſs to the church militant, and to the nation wherein he lived: And,

*Firſt*, Becauſe, when the righteous ceaſe from the earth, the more does iniquity abound, and the judgments of GOD may be expected upon a ſinful people; as in the caſe of *Sodom*, which was to be ſpared, if ten righteous perſons had been there.

*Secondly*, It is a great loſs, becauſe *the righteous man is more excellent than his neighbour*, Prov. xii. 26. He is accepted by GOD on account of his Redeemer's righteouſneſs, and is inwardly ſanctified by the Holy Spirit. *The ſaints*, or the righteous, *are the excellent in the earth, in whom*, ſaith the Pſalmiſt, *was all his delight*, Pſal. xvi. 3. What a poor world

world would it be, if GOD ſhould remove the excellent ones out of the earth?

*Thirdly*, It is a great loſs, becauſe the righteous men are thoſe who ſtand in the gap, and are fervent in prayer, that GOD may keep off deſerved wrath from the place and nation to which they belong. ABRAHAM interceeded for *Sodom* and *Gomorrah*, and thoſe wicked cities would have been ſaved from deſtruction, if there had been ten righteous perſons there. Little doth the world conſider what mercies are beſtowed on them through the prayers and interceſſion of GOD's people: The world doth not conſider, that the miniſters and people of GOD are holding up their hands in prayer for them, when GOD ſeems to have bent his bow and made ready his arrows againſt them.

And here I have reaſon to ſay that our dear brother, Mr ADAMS, whoſe memory we are at this time remembering, was an earneſt ſupplicant at the throne of grace, a praying ſoul, and a wreſtling JACOB. I have

have been a witneſs myſelf to that man of GOD's earneſt prayers and ſupplications for the church and nation: And the loſs is greater; becauſe, when GOD calls home the righteous, he is generally about to revenge his own quarrel upon the heads of the ungodly. When NOAH entered the ark the fountains of the great deep were broken up that day. And when LOT, whoſe righteous ſoul was vexed with the ſins of *Sodom*, was brought out by the angels, then the LORD rained fire and brimſtone upon *Sodom* and *Gomorrah*.

What JOSEPHUS relates in his hiſtory of the *Jews* is very remarkable, namely, that, at the ſiege and before the deſtruction of *Jeruſalem* by TITUS, wherein eleven hundred thouſand perſons were deſtroyed, there was a voice in the air heard, crying out, "Let us go hence:" And we are told that the Chriſtians that were converted to JESUS CHRIST, called by that hiſtorian *Nazarenes*, fled to a mountain, and three days after their flight the *Romans* entered the city with fire and ſword and deſtroyed it.

It

It hath been obſerved that LUTHER, that great light of the Reformation, many years before his death, propheſied of the wars and bloodſhed that ſhould come upon *Germany*, becauſe they deſpiſed and rejected the goſpel of CHRIST: He often prayed that the LORD JESUS CHRIST would take him out of the world, that he might not live to ſee the deſtruction that was coming upon his country: And Hiſtory tells us, that a few years after his death that large country ſuffered greatly by the calamities of war.

It appears from what hath been ſaid that the taking the righteous out of the world is a great loſs to the Church, and alſo to the generation wherein they live: The taking out of this nation the faithful and laborious miniſters of the goſpel is certainly a great loſs. The ſerious people in *Glouceſterſhire* and *Wiltſhire* ſuſtain a great loſs by our dear brother's being called home: and it is even a loſs to the people of *London*, although they have manna rained about their tents, for his miniſtrations were well received by you

you. And what greatly enhances the loſs, we do not yet find that any perſon is raiſed up of his diſpoſition, as a diſintereſted and unwearied labourer in the work of the goſpel. You know, by his miniſtrations among you, that he was a faithful and zealous ſervant of JESUS CHRIST; one who was clear in the truths of the goſpel; one who ſaw the ſalvation of GOD, and was always deſirous to have a heart-feeling of that ſalvation. Is it not a great loſs for a church to loſe a faithful miniſter, a miniſter who preaches the truth, and will not ſhun, either in public or in private, to declare the whole counſel of GOD? I proceed,

IV. To confirm the truth of the doctrine in the text, by ſhewing that the righteous man's ſoul ſhall *enter into peace*, when it takes its flight from the body. The righteous man, who is made righteous by the righteouſneſs of CHRIST being imputed to him, and ſanctified by the holy Spirit, ſhall *enter into peace*. The LORD JESUS will ſay to him, *Well done, good and faithful ſervant, enter thou into the joy of thy* LORD. We

It hath been obſerved that LUTHER, that great light of the Reformation, many years before his death, propheſied of the wars and bloodſhed that ſhould come upon *Germany*, becauſe they deſpiſed and rejected the goſpel of CHRIST: He often prayed that the LORD JESUS CHRIST would take him out of the world, that he might not live to ſee the deſtruction that was coming upon his country: And Hiſtory tells us, that a few years after his death that large country ſuffered greatly by the calamities of war.

It appears from what hath been ſaid that the taking the righteous out of the world is a great loſs to the Church, and alſo to the generation wherein they live: The taking out of this nation the faithful and laborious miniſters of the goſpel is certainly a great loſs. The ſerious people in *Glouceſterſhire* and *Wiltſhire* ſuſtain a great loſs by our dear brother's being called home: and it is even a loſs to the people of *London*, although they have manna rained about their tents, for his miniſtrations were well received by you

you. And what greatly enhances the loſs, we do not yet find that any perſon is raiſed up of his diſpoſition, as a diſintereſted and unwearied labourer in the work of the goſpel. You know, by his miniſtrations among you, that he was a faithful and zealous ſervant of JESUS CHRIST; one who was clear in the truths of the goſpel; one who ſaw the ſalvation of GOD, and was always deſirous to have a heart-feeling of that ſalvation. Is it not a great loſs for a church to loſe a faithful miniſter, a miniſter who preaches the truth, and will not ſhun, either in public or in private, to declare the whole counſel of GOD? I proceed,

IV. To confirm the truth of the doctrine in the text, by ſhewing that the righteous man's ſoul ſhall *enter into peace*, when it takes its flight from the body. The righteous man, who is made righteous by the righteouſneſs of CHRIST being imputed to him, and ſanctified by the holy Spirit, ſhall *enter into peace*. The LORD JESUS will ſay to him, *Well done, good and faithful ſervant, enter thou into the joy of thy* LORD. We

farther know this from CHRIST's own words, who ſaid, *I go to prepare a place for you.* Another ſcripture tells us, that, in the great day of judgment, JESUS will ſay to the righteous, after their bodies are raiſed, *Come, ye bleſſed of my Father, enter into the kingdom prepared for you from the foundation of the world.*

But if the queſtion be aſked, What ſort of a peace is this? I do not ſuppoſe that ſuch a peace leaves the ſoul in an inactive ſtate, as ſome vainly ſuppoſe; but a peace whereby the ſoul is delivered from all evil, and is put in the poſſeſſion of all good; and is bleſſed with the beatific viſion; where the ſoul is employed in ſinging praiſes to Him who ſits on the throne, and to the Lamb: That there is ſuch a peace for the Saints, and that they enter into it, we have already proved from the ſcripture: I ſhall only add one ſcripture, 2 *Cor.* v. 1. *We know that if our earthly houſe of this tabernacle were diſſolved, we have a building of* GOD, *an houſe not made with hands, eternal in the heavens. We know,* ſays the apoſtle; which ſhews

ſhews that true believers may attain to the aſſurance of entering into peace.

Our LORD ſays, *Luke* xiii. 24. *Strive to enter in at the ſtrait gate: for many, I ſay unto you, will ſeek to enter in, and ſhall not be able.* This tends to ſtir us all up to diligence in attending upon the means of grace and ſalvation, for our LORD ſays, *that in his Father's houſe are many manſions*; there is room for all GOD's elect, not one of them ſhall be wanting; every righteous ſoul, every object of the Father's love, every one of the veſſels of honour, ſhall be ſafely brought to heaven: And *Rev.* xiv. 13. it is ſaid, that *there was a voice from heaven, ſaying, Write, Bleſſed are the dead who die in the* LORD, *from henceforth, ſaith the Spirit, that they may reſt from their labours; and their works do follow them.* Obſerve, that this voice commanded the apoſtle to write, and when GOD commands to write, it is ſurely worth writing: *Bleſſed are the dead who die in the* LORD, being united to CHRIST by a lively faith, and ſo become members of his body, and die in a ſtate of favour and re-

conciliation with GOD through CHRIST, And it may refer to thoſe who in perſecuting and calamitous times ſuffer for the cauſe and ſake of CHRIST: *Their works do follow them:* The troubles they met withal in thoſe perſecuting times, accompany them into GOD's preſence, to witneſs their ſincerity, and to obtain a reward through grace. GOD does not forget their works of faith and labour of love. The ſouls of believers are at their death made perfect in holineſs, and enter into that reſt *which is prepared for the people of* GOD. The Pſalmiſt, in *Pſalm* xxxvii. 37, ſays, *Mark the perfect man, and behold the upright; for the end of that man is peace.* And *Prov.* xiv. 32. *The wicked is driven away in his wickedneſs, but the righteous hath hope in his death.* Theſe ſcriptures may ſerve to confirm this truth, that, when the righteous man departs out of this life, he *enters into peace*, and that peace ſhall never be taken from him; for the righteous ſhall be ever with the LORD. The apoſtle exhorts the *Theſſalonians to comfort one another with thoſe words*, which he wrote concerning the

the reſurrection, and glorious ſtate of the godly, 1 *Theſſ.* iv. 17.

V. We are now to make ſome remarks or inferences upon what hath been ſaid, and to take notice of this ſolemn and heart-affecting diſpenſation of divine Providence.

My dear brother, Mr THOMAS ADAMS, was a ſerious and uſeful preacher of the goſpel, which was evident from his laborious preaching both at *London* and in the country. Our dear brother in *April* laſt, the *Saturday* after he left us at *London*, was taken very ill with a colick, and that illneſs brought on a feveriſh diſorder, with which he was ſometimes very much afflicted. He continued to preach till about five weeks before the LORD was pleaſed to call him home to himſelf. In the laſt Sermon but one that he preached, the power of GOD was with him in an uncommon manner: And whether the LORD gave him any intimations of his departure being at hand we cannot be certain, but he declared then to the people, that he did not remember his ever

ever feeling ſo much of the power of GOD in his public miniſtrations during his whole life, and the people of GOD felt it abundantly in the ſame manner. He told them, that he did not know whether GOD was working any particular work among them, or whether his own departure was at hand. The fever brought on other diſorders, namely, St *Anthony*'s fire, and the yellow jaundice.

We may obſerve that righteouſneſs, or being a righteous man, does not exempt from ſuffering in this world, nay it often comes to paſs that the moſt righteous or truly gracious perſons ſuffer moſt. Our dear brother Mr MIDDLETON, who faithfully laboured among you, and died about two years ago, went through the furnace of affliction for many years, but, bleſſed be GOD, that he is now delivered from all pain. It was the conſtant cry of our dear brother ADAMS in his illneſs to the LORD, " O let " me loſe my droſs and my ſin, that it may " be for thy glory, whether I continue in " the church militant, or be taken to the " church

"church triumphant." A corrupt heart would only ſay, "LORD, remove my ſick-"neſs, my pain, and my ailments," but a righteous man would ſay, "LORD, work "the work of faith with power, and let me "ſhine more and more to thy glory." At another time he ſaid, "If it pleaſe the LORD "to ſend me forth again to preach the goſ-"pel, I will be a greater enemy to Satan's "kingdom than ever I was yet." Bleſſed be GOD, he put enmity between the ſeed of the woman and the ſerpent: And as we advance farther in the divine life, we ſhall hate Satan and every ſin more and more.

When our dear brother grew exceeding weak, and was ſpeaking much about our LORD JESUS CHRIST and his glorious ſalvation, and about the Spirit's work and CHRIST's complete righteouſneſs, he ſpoke as it were in an extaſy, "Religion is a "reality; Religion is a felt thing; Reli-"gion is ſomething in the ſoul. Bleſſed be "GOD I feel it; and my affections are, as "it were, above the whole globe; O thatyou "may be able to feel it in ſuch a man-"ner,

" ner, when death puts its cold hands upon
" you." Some of his friends ſaid to him,
" You had better not talk ſo much, dear
" Sir." He ſaid, " Pray, whilſt I can, let
" me ſpeak a little for JESUS: I feel through-
" out my whole ſoul that the ſting of death
" is taken away: I feel the life and power
" of JESUS through every faculty of my
" ſoul." He died in the way he lived, for he lived near JESUS, and JESUS lived upon his lips.

When he had repeated that remarkable ſcripture in 1 *Cor.* xv. 55, 56, 57. *O death, where is thy ſting? O grave, where is thy victory? The ſting of death is ſin, and the ſtrength of ſin is the law. But thanks be to* GOD, *who giveth us the victory through our* LORD JESUS CHRIST; he cried out, " Hal-
" lelujah! Hallelujah! Hallelujah!" And now he is gone to that place where his Hallelujahs will never ceaſe. O that GOD, of his infinite mercy, may grant ſuch poor worms as you and I are to depart in that manner, when ſtanding upon the very borders of an eternal world, to be crying Hallelujah.

lelujah. This is dying comfortably, like an apoſtle or miniſter of JESUS CHRIST.

It was in the year 1740, when it pleaſed GOD to call Mr ADAMS, and likewiſe to call him to the miniſtry. Moſt of you have known him longer than I have. With pleaſure I call to mind the ſweet moments I have had with him, therefore I have reaſon to be ſorry for my loſs. But I hope we ſhall ſoon meet in a better world, where ſin and ſorrow ſhall be no more. You know, my brethren, how he laboured among you: and I may ſay concerning him, *Whoſe ox hath he taken? or whoſe aſs hath he taken? or whom hath he defrauded? Of which of you hath he made gain?* It was well known that he never ſought to make gain by his labours among you: In a private collection he was apt to give beyond his circumſtances. He ought to be always remembered for his zeal for the cauſe of CHRIST, and the truths of the goſpel. And when diviſions were ſown, you know that GOD made him a braſen wall, and a healer of breaches. It would be great ingratitude, if you did not grate-

fully remember what he hath done for you. Many of you, under GOD, owe to him your being firſt awakened, and your edification, by the means of grace and ſalvation.

It is a loſs to the church of GOD, and to the world, to be deprived of ſuch a good and uſeful man. GOD made him an inſtrument in the converſion of his own Siſters. You, his Siſters, were much honoured, in having ſuch a Brother, and the Nephews and Nieces in having ſuch an Uncle. May the LORD grant that you may follow him as he followed CHRIST, and that the ſpirit of piety and love, which dwelt in him, may be poured out abundantly upon you, as ELIJAH's mantle fell upon ELISHA. May the LORD JESUS, who hath removed him from you, be better to you by his preſence and grace to your ſouls, than a Brother or Uncle, or all earthly friends; and may the LORD help you to be followers of him by living upon JESUS, and walking in the ways of peace and holineſs; and by taking up the croſs and denying yourſelves for the ſake of JESUS, till CHRIST the LORD call you to the marriage-ſupper of the

the Lamb, whither he is gone: *Therefore be not ſorrowful, as men without hope, for them that ſleep in* JESUS: And bleſs GOD, that the day is coming when he will wipe away all tears from your eyes.

He has been long among you, and you know his work of faith and labour of love, and that the goſpel diſpenſed by him hath been in the demonſtration of the Spirit and of power: He hath been, in the hand of the Spirit, an inſtrument of converting and ſtrengthening your ſouls: But remember that he will preach to you no more, for he is gone to the ſight and enjoyment of that JESUS whom he preached.

When he was become very weak and near the gates of heaven, a friend ſeeing his lips move, liſtened to hear him, and the laſt words he heard were as follows, which he ſpoke with a ſhining countenance, as if full of the Holy Ghoſt: "O bleſſed JESUS, let "me come; and pray, LORD, let me come; "I want to come; dear LORD JESUS, let me "come." And in a few minutes he fell

ſweetly aſleep in the arms of JESUS. Well might *Balaam* ſay, *Let me die the death of the righteous, and let my latter end be like his.* May GOD make it ſo to us. What ſhall I now ſay to you? Our brother is gone, and we are left in the wilderneſs.

When I firſt received the account of his deceaſe, I thought myſelf like a poor mariner, who had been left at ſea in a great ſtorm, after all the fleet had entered into the harbour, and that I ſaw nothing but dark clouds appearing, I was ready to cry out, "O LORD JESUS CHRIST, one true "friend, one honeſt-hearted ſoul is going, "one after another, and here am I left to "ſorrows, trials, temptations, and troubles "of every kind, without and within. O "that the LORD JESUS CHRIST would ripen "me and bring me to heaven alſo." I can truly ſay, my ſoul is in a ſtrait, I know not what to deſire, whether to depart or live, but I deſire to be what my dear LORD JESUS would have me to be: And while I am continued among you, may GOD help me to follow that dear diſintereſted man: I can alſo ſay,

as

as GOD hath honoured me to preach the goſpel, ſo I would deſire to go on more and more in that work. I deſire, with my deceaſed brother, that the LORD would not let me outlive my uſefulneſs, but that, when the LORD has done his work by me, he would be pleaſed to call home my ſoul. May the LORD JESUS CHRIST be pleaſed, of his infinite mercy, to help you and me to be followers of him as dear children, and that with the righteous we may *enter into peace*.

You have heard who the righteous man is: Are you ſuch? Has the LORD granted you repentance unto life? Have you been enabled, by the help of the Spirit, to receive CHRIST and his righteouſneſs by a true faith? Are you enabled by the Spirit of adoption to come to GOD, and in your hearts to cry *Abba, Father?* GOD grant that you may not reſt ſatisfied without real grace.

Let us, who remain, be more watchful and earneſt in prayer to God, that he may raiſe up more faithful ſervants to fill up the places of thoſe who are removed to the church

Church triumphant. Hath the LORD gone to prepare a place for his people? Let us remember that CHRIST hath ſaid, *In the world ye ſhall have tribulation: but be of good cheer, I have overcome the world.* In the world there are trials, croſſes and diſappointments, vanity and vexation of ſpirit. May we be enabled to fly to JESUS for refuge; to live upon him, and to look to him for righteouſneſs and ſtrength, that we may be ſaved; for CHRIST is the rock of his people, and the foundation of their hope.

May ſinners be awakened and convinced of their ſin and miſery, of their pollution and defilement by ſin, and of their being obnoxious to the wages of it, which is death; and be enabled by the Spirit and grace of GOD to receive, reſt and rely upon CHRIST and his blood and righteouſneſs for pardon and ſalvation, that CHRIST *may be made of* GOD *to you, wiſdom, righteouſneſs, ſanctification and redemption:* May you be brought into the number of thoſe that are truly righteous: For *if the righteous ſcarcely be ſaved, where ſhall the ungodly and the ſinner appear?*

May

May GOD ſanctify this great breach to us; and may it, in a particular manner, be ſanctified to our deceaſed Brother's relations; and may the bleſſed JESUS be a huſband to the widow, and take care of her in ſoul and body; which, I humbly hope, he will. May the LORD, of his infinite mercy, give a bleſſing to what hath been ſaid, and to his name be the kingdom, power and glory, for ever. *Amen.*

*F I N I S.*